113, 185, 427 Telugu AW17

[For information on tenancy reform legislation in Madras see 39: Patel, AW1 India, category 116, pp. 307-315.]

[For full bibliographical references see category 116, 6: Spate AW1 India, entire source and bibliographical notes at the end of each chapter.]

133, 113 Telugu AW17

[For a regional division of the Indian sub-continent see Chapter XIII, 6: S pate AW1 India.]

133, 113 Telugu AW17

[For general information on the distribution of various types of flora and its relation to climate and soil, see 6: Spate AW1 India, category 116, pp. 63-92.]

128, 113 Telugu AW17

[For information pertaining to literary devices and conventions, abbreviations and explanations of numerations used by the author, see 6: Spate AW1 India, category 116, pp. xxi-xxiii, and xxv.

231, 113 Telugu AW17

[For a general discussion of animal husbandry in India, see 6: Spate AW1 India, category 116, pp. 228-231.]

133, 113 Telugu AW17

[For a description and discusssion of the structure and relief of the entire Indian sub-continent, see 6: Spate, AW1 India, category 116, pp. 3-36.]

104, 113

Telugu AW17

[For definitions and explanations of native terms see Index, category 116, 6: Spate AW1 India, pp. 789-821.]

132, 113

Telugu AW17

[For a description of climate regions of the Indian sub-continent and its general effects on agriculture and health, see 6: Spate AW1 India, category 116, pp. 40-62.]

M Te Ta K 197, M Te Ta K 113, M Te Ta K 162

Marathi AW12
Telugu AW17
Tamil AW16
Kanada AW10

[For distribution of languages, see map, p. 645, category 116, in 6: Spate, AW1 India.]

MTTKTCK
133, MTTKTCH
113 ●

Marathi AW12
● Telugu AW17
Tamil AW16
Kanada AW10
Tulu AW18
Coorg AW5
Kerala AW11

[For a map of the structural elements of South India see 6: Spate AW1 India, category 116, p. 694.]

134, 113

Telugu AW17

[For general information on the distribution of soil types in India see 6: Spate AW1 India, category 116, pp. 80-92.]

[For an index of authors and works cited, see 6: Spate AW1 India, category 116, pp. 822-827.]

● 113, 564 Telugu AW17

[For information on the castes of the Telugu country see 33: Bhattacharya, AW1 India, category 116, pp. 98-101, 126, 221-222 and 286.]

Telegu AW17

113, 536

For information on the development of the Andhra theater, see 41: Anand AW1 India, category 116 pp. 27-34.

[Because of the diversity of functions of the Village Panchayats, data filed in category 623 have been limited to that concerning the Panchayats which cannot readily be filed in other categories. Additional data will be found in the specific functional categories, as indicated below, and in the entire source, 26: Rao, AW1 India, category 116. --Analyst]

623 summaries of Panchayat functions and optional duties; administrative functions; membership, selection, and meetings; number and geographical distribution; attitude toward, supervision of, and distribution of authority.

217 provision of libraries
311 forest panchayats
312 water control
364 village sanitary boards
443 market facilities and control
465 panchayat salaries
564 caste membership of panchayats
624 local officials
642 legal basis and origins of panchayats
647 panchayat state officials
651 income through taxes
652 panchayat budgets and expenses
653 contributions to public works
658 maintenance of public buildings
666 panchayat elections
687 panchayat political offenses
692 panchayat judicial powers

664, 113

Telugu AW17

[Information on village factions with regard to panchayat activities as presented in 26: Rao, AW1 India has been filed in category 578.]

Telugu AW17

113, 197, 564, 582, 614

[For information pertaining to language regions, kinship terminology and kin relationships, see 5: Karve AW1 India, category 116, pp. 230-1.]

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and kunkuma, offers incense, breaks a cocoanut, and cooks and presents to the image about a seer of rice, which he afterwards eats himself. The rice is provided daily by the villagers. Occasionally fowls and sheep are offered on the Sunday by villagers who have made vows in time of sickness or other misfortunes. When a sheep is sacrificed, it is first purified by washing. The animal is simply killed in front of the image by a Mādigā, who cuts off its head with a large chopper. The blood is allowed to flow on the ground and nothing special is done with it. The head becomes the perquisite of the pūjārī, and the offerer takes away the carcass for a feast in his house. In many villages, both in the Telugu and Tamil districts, water is poured over the sheep's back to see whether it shivers. If it shivers, it is a sign that the goddess has accepted it.[1] Where the people are economical, they keep on pouring water till it does shiver, to avoid the expense of providing a second victim, but, where they are more scrupulous, if it does not shiver, it is taken as a sign that the goddess will not accept it and it is taken away.

A public festival is held whenever an epidemic breaks out. The headman of the village then gets a new earthenware pot, besmears it with turmeric and kunkuma and puts inside some clay bracelets, some necklaces, and ear-rings, three pieces of charcoal, three pieces of turmeric, three pieces of incense, a piece of dried cocoanut, a woman's cloth, and two annas' worth of coppers—a strange collection of miscellaneous charms and offerings. The pot is then hung up in a tree near the image, as a pledge that, if the epidemic disappears, the people will celebrate a festival.

When it does disappear, a thatched shed of palmyra leaves is built near the image, and a special image of clay, adorned with turmeric and kunkuma, is put inside, and beneath it an earthen pot filled with buttermilk and boiled rice. This pot is also smeared with turmeric and

[1] For this widespread superstition see Sir Alfred Lyall, *Asiatic Studies*, I, 19. Cf. pp. 63, 68, 69, 73, 99, below.